

Kierkegaard and the Work of Life  
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Introduction

Select a few of my works - Existentialism and Marxism, the Encyclopaedia or even its image of Existence on a score, and play it over with the recent Notebook or earlier Dialectical Totalisation - intellectual history, phenomenology of that logic of sense.

I. Stylistics

Preparing an outline of life, then is the meaning of an ontological inquiry, that in fact there is a method, process, system and exposition of the open, pure and technical dialectic, especially that of open and pure method, which then becomes the dialectical motifs of life. It means jazz then is an intellectual experience. Like the model in music, plays out life.

Kierkegaard then can be seen in life, that it is an image of a person, an individual I would argue, who is busy playing Chopin to the movement of three scales, or lines on a staff, which then produces the syntax that Thelonius Monk calls the pure syntax, a production of the schemas of life, imagining him of course working in small cafes in Ghettoes what is called today New York's Prophet Park which was earlier a ghettoe in South Soho of black lives which merged with the synthesis Frank Knofsky calls in fact the image of Monk, a black spiritual appearance wearing a suit in winter, and formal clothes in summer and always at work in the room in Bronx actually and a large room, which is empty where he spent in fact a number of works, about a thousand pages grouped in sets of 50 pages, which then were a mix of notes, in language, studies on language and even mathematics.

He meant that he is black, and has no formal education except an exceptional take on four years of reading Marx which is how he spent his years, and was afraid of black depression but lived 8 years well, in in fact what he called Kierkegaardian

existentialism, a common metaphor among black intellectuals that in fact it is images of spiritual life, which means philosophy but also some music.

The stylistic in Kierkegaard has been used infinitively in the lesser productions of the years, mainly by American rationalists, that in fact he produces not the syntax of in fact emptiness and even is against meetings, unless philosophy-prepared which is how the Ethical system fails at love – that we wait for years was not possible for the Kierkegaardian love for philosophy of now times and encounters – that she meant something else by not meeting bothered him. He was out in the evenings when she ditched him of course, waiting for marriage.

## II. Aesthetics, Ethical and Religious and the Process of Investigation by the work of Love, Christian Spiritual Life as Educated – Like Derrida walking to work in France, his first Years at Ecole

That in fact all French structuralists have a love for Kierkegaard the simple prophet in Christian life, just wake up and get ready and set off. For wage life, any wage life but especially the Ecole. It means to go to the work of life. As Derrida is busy in buses and metros from the distant outskirts living a simple educated life, he read of course two works before appointing himself by legal plea to the University of Sorbonne where he was considered elliptical and meant he had Arab origins in some biography he wrote for the CV and this was seen as in fact his meaning of work life and experience in philosophy – untrained is better, I am Arab, which means I am elliptical. He wrote on his whole system – arranged to aesthetics, ethics and religion he meant in love he felt for a woman he once wrote this to. Elena Said of course, who met him in India where they were assembled for Edward Said's talk – the only person he met since he was young and tutored at home.

Fourteen black panthers people were in India with him talking about the system of Kierkegaard, can it help the black spirit. And this was called his Road to Damascus, in fact in Jordan where of course no-one knew there was a Church co-existing with Islamic life which then is how I found this place on a phone.

I mean that dialectics is like this – that it is a system of how to arrange aesthetics Derrida argued in his train in Europe which was how he was escaping European depression as Lacan told him is all that is the case. I meant that one argues dialectics is just a small catching statement – like deconstruction and Quran which is bound to a stylistic.

## III. Biographies Converted to System of Kierkegaardian Existence – From the Small Work – Kierkegaard and Idealism to in fact its Two-Fold Task of Investigation which is Progressive and Regressive to how to Imagine a System from a Name as they say in Quran – Reading Orientalism and Modernity in Translation – even Deconstruction, Difference and Translation which then becomes Educated Life – Lived on Experience – Dialectics and Jazz writings on Systematizing Names and Incidents from Life

In fact life is progressive-regressive which becomes a method and one totalizes experience, that is educated. Ambedkar of course spent his years travelling by bus which was the only relief from depression – his mornings were spent crossing the city to make it to his office which was his house – back and forth he travels looking for new housing. He meant legal work for heroic and historical Reason.

In fact life is at instances dialectical and this then becomes a major theme as the basic word goes theme, on names, life and instances which are so dialectical that jazz

produces a name – Monk, which then becomes Coltrane and even Mingus and finally Parker and Coleman, the movement of synthesis – imagining dialectics which is on the go, always travelling on a concept – like Orientalism which became so important to a few academics.

I call this modernity in translation, that one is busy working in life. I am at the moment expecting to meet someone – the contingency can't be lived with, which is about failure. I am though also researching in utopian ways – the bad unhappy consciousness then is how the Soul fails to understand in fact its Spirit. But I keep producing a militant praxis and Bible to follow the Quran, it all means the educated life is always in search for this peace they call intellectual stylistics – just the format of living.

## Part II – Open and Pure – Re-Writing Phenomenology of Spirit

### I. Beginnings and Developments – Commenting on Drafts of Hegel's own Plans which is re-worked heavily by Each Philosopher as their Notation System as it is called in Jazz Life and Sylistics

In fact there is the meaning of existence – which is all about reading Marx and Hegel together in fact, which then is a rare thing, this philosophy mess one gets into when one is educated. It means higher standpoint and spiritual life. Science is another affair no-one gets involved in. Zionism and Judaism is as rare.

In fact the main way of re-reading Phenomenology is to cover life, and its spiritual meaning in say even Heidegger's exclamation – is this Time? Time Spent?

I also meaning that incomprehensible meaning of Spirit, is finally being. Which I am expressing lightness as and severals such linguistic specificities – mathematics of course and dialectics then.

### II. Model, Life and then of course Dialectics

Method, process, system and exposition as Life though is Spiritual, it means also that Kierkegaard is a style of the same. What I call Existentialism and its Works is here to be summarized, just re-phrase the whole thing as journalism, which is arcs but then also mess with that produce a dialectical syntax – something like Open dialectics and pure which means the movement of thesis and anti-thesis in synthesis being called processual but also systematic and methodical writings on Existentialism I meant.

One can just re-work then all the works – Being and Nothingness especially in this syntax which is the work of syntax again, just beyond this theme and variation is also styles which become contemplation on History. I also mean intellectual history as philosophy was called at the 70s. I also mean then finally Everything to do with work, which is intellectual – keep contemplating as Hegel was quoted by Althusser to mean, but “about being and nothingness, and its arrangements in so many images of a man, some man who is running.”

### III. Diagrams

Generic diagrams, keep thinking. Call this jazz, Cornel West is talking to Slavoj Zizek as a brother.